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Deaf-Mute Instruction.

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THE term *deaf-mute* is commonly applied to those whose sense of hearing is, from any cause, either entirely lacking, or so defective that they are unable readily to communicate with their fellow men by speech. In ninety-nine cases out of a hundred deafness is the only defect, and the person is mute only because his want of hearing has rendered him so, and not on account of any deficiency in the vocal organs.

Deaf-mutes are divided into two classes, technically called mutes and semi-mutes. Mutes are those who are either born deaf, or lost their hearing before they had acquired the power of speech. Semi-mutes are those who did not lose their hearing until they had learned to talk, and thus make words the vehicle of their ideas. The latter have very much the advantage of the former.

In the United States the proportion of deaf-mutes to hearing persons, is not far from one in two thousand, while in the countries of Europe it is about one in fifteen hundred. There are more deaf-mutes in the country than in cities, and more males than females. Of 6,166 deaf-mutes in the United States 3,568 were males, and 2,598 females, or an excess of 970 males. It has been observed that there are more mutes in mountainous regions than in the plains. There is one canton in Switzerland, where there is one deaf-mute to 189 hearing persons. It is a remarkable fact that the proportion of deaf-mutes amongst the Jews is very great. In the province of Cologne in Bavaria the proportion of deaf-mutes among the Jews was one in 560. Consanguineous marriages seem to offer the best explanation of this fact.

By computations made in the U. S. A. not a full half of the mutes are congenital. Of 4,338 mutes 1,737 were congenital, and

2,601 became so from disease. The great majority owe their deafness to scarlet fever, measles and meningitis. As to a cure, very little can be said. Very rarely, indeed, can medicine or surgery do anything for the deaf-mute, and the various inventions for aiding the hearing are practically of no use to them.

Systematic instruction of the deaf began in the West about one hundred and thirty years since. Heinike in Germany began in 1758 to teach the deaf by articulation. The Abbey Dé L'Eppée in France began in 1760 to teach them by signs. These two men have given names to the two schools into which instructors of the deaf are divided in the West, viz., those who teach articulation and writing, and those who teach conventional signs and writing. The manual alphabet, which was perfected by the Abbey Dé L'Eppée, is sometimes used with either the French or German method.

The first institution in the United States was opened in 1817 by Rev. T. H. Gallandett, who went to Europe specially to learn the French method and introduced it in the U. S. A. This school opened with seven pupils. It grew rapidly and soon other schools were established. There are now in the United States 73 schools, 8,372 pupils and 606 instructors. Of these 73 schools, 60 are supported by public money, including the national college at Kendall Greed, D. C. The average term of instruction is from six to seven years. In most institutions trades are taught.

In most of the American schools the French method is employed; articulation being taught only as a side branch to semi-mutes and others who show special aptitude for it. In six schools the German or Oral method is used. Lip reading at sight is taught in connection with articulation. A brief description of the two methods will indicate the points of difference. Under the French method a pupil enters school, knowing nothing except a few natural signs expressing physical wants. He goes into the school room and is shown the picture of a cat, for instance, and if possible is shown the object itself; becoming interested in it he makes his own natural sign for it, whereupon the teacher gives him the conventional sign, indicating the whiskers; the word *cat* is then written on the slate, and the child made to understand that these symbols indicate the *cat*; lastly the word is spelled upon the fingers; thus the child is taught four ways of indicating one idea which is not a small mental feat. When a sufficient number of nouns has been mastered the verb is taken up in the same way, and the idea of action communicated by the four-fold symbols. The next step is to combine these nouns and verbs into sentences like, "The cat sleeps," "the boy runs," etc. Later adjectives are added, then adverbs and

so on until a frame work for language is constructed. The progress of the child during the first year or so is often very rapid, while the ideas dealt with are mostly concrete. An objection to this method is that the signs are not known to people outside of the school, and are so agreeable to the deaf that they are in danger of using them to the exclusion of language, and their language in writing often follows the idiom of the sign language. To avoid this, much use is made of writing and the manual alphabet (which is an attempt to represent with the fingers the outlines of the twenty-six Roman letters,) and a great deal of time is spent in exercises, translating signs into English and *vice versa*.

The German or Oral method relies almost entirely upon articulate speech and lip reading; using a few natural signs only so far as may be necessary to establish communication between teacher and pupil. In some schools writing in the air is used in the place of the manual alphabet. In this method of instruction the teacher takes his place opposite the pupil, calling attention to the position of the vocal organs; and then seeks first of all to make him perceive the difference between a current of air issuing noiselessly from the throat as in ordinary breathing, and the same vocalized, that is, made to pass between the vocal cords in such a manner as to throw them into vibration. This can be made apparent to the eye, and still more so to the touch, when the fingers are laid on the throat. When this idea is communicated to the pupil, and the ability acquired to vocalize a current of air, the foundation is laid. All other sounds are with greater or less ease, in longer or shorter time, developed from this initial sound. Very important work, preliminary to this, may be done at first by the teacher spending sometime in a pleasant social way with the pupil and noting all sounds which he gives voluntarily, requiring him to repeat them until they are fixed in his memory and he is able to recognize them when spoken by the teacher, and these may be used as a foundation for future work.

So far as the writer's knowledge extends no skilled teacher ever undertook to educate the deaf in China until the summer of 1888. At that time two lads of thirteen or fourteen were received into the family of Rev. Chas. R. Mills, missionary of the Am. Pres. Board in Têng Chow-fu, Province of Shantung, North China, for instruction. Mrs. Mills had spent many years as a successful teacher of the deaf in Rochester, New York, U. S. A., and had a great desire to help the deaf in China. At that time she was only partially acquainted with the Chinese language, and was, of course, unable at once to do effective work, but she is now able to go forward with

the instruction in Chinese with a good degree of confidence. She has six pupils, one of whom is over thirty years of age and is not doing at all well. The others range from eight to seventeen and are all promising; one has done extremely well, both in writing the Chinese character and in articulation. The method used by Mrs. Mills is the Oral method. She discourages even natural signs, and encourages speaking and writing. She has not as yet made any use of the manual alphabet, nor has she attempted to teach the tones. Mrs. Mills has instructed a native teacher in the system and given the teaching of writing Chinese wholly, and articulation partly, to him. He has shown great enthusiasm in the enterprise, and the good progress of the boys is due largely to his ability and faithfulness. Mr. Mills, in his itinerating tours about Têng Chow-fu, has already met with more than fifty boys of suitable school age, and has endeavored to induce parents to send them to the school. There is, however, great apathy on the part of parents, partly from scepticism as to the value of deaf-mute instruction, and partly from a desire to retain these boys for farm labor. A number of girls have been offered, but Mrs. Mills does not propose at present to open a girls' school. It is not her intention to establish a large institution; her wish being to limit the number to fifteen or twenty boys; this being as many as one teacher can manage to advantage, and being, also, enough to show the Chinese that deaf-mute instruction is practicable and valuable.

Mrs. Mills is a missionary, and her main desire is to teach these children the Christian religion. The Presbyterian Board of Missions cheerfully consent to her establishing the school, but do not give her funds for running it. She has thus far been dependent on the contributions of personal friends and on deaf-mute instructors and pupils in the United States. She makes no charge for tuition or board. Some of the pupils are clothed wholly and some in part by their parents, while two are clothed by the school. None of them were beggars, but all are from good families, though some of them are very poor. Any child in a Mandarin-speaking district can be taught here, and any information regarding deaf boys in such districts will be gladly received. Mrs. Mills would receive a few young men from *any* part of China for the purpose of learning the system with the intention of opening schools. Charts, picture-cards and apparatus for teaching are being prepared, and after a while can be provided for other schools.

*The Relation of Christian Education to other Branches of Mission Work.**

BY REV. D. Z. SHEFFIELD.

IT may assist us to apprehend the bearings of the question now proposed for discussion if we ask the related but more fundamental question: What is the true place of education in the great scheme of christianizing the world? Christianity, in all its varied forms of activity, has for its ultimate end the establishment of the kingdom of God in men's hearts, the subjugation of the human will to the divine will that men may find their highest good in the loving service of God. Christian education has also its own great work to do to assist in bringing about the realization of this ultimate end. Its aim is to enrich the understanding with every form of valuable knowledge, to expand the capacities of mind and heart, to direct and discipline the will, that each life may be the consummation of the divine ideal, a piece of polished mechanism exactly fitted to its exalted use. Thus it appears that the ultimate aims of Christian evangelism and of Christian education are essentially one, the development of true manhood, that no life may have been lived in vain. Thus, teaching and preaching, if animated by the same spirit, have the same end in view; they are but the right and left hand that minister to the needs of the same body. Christianity, in its broadest application, may be regarded as a system of divine education. God is Himself the great teacher, speaking to men through the lips of prophets and apostles, through the divine Son, through the myriad voices of His Church, and through His Spirit working secretly in men's hearts. God's text-book of instruction is first and pre-eminently His own revealed Word, but He has yet further valuable instructions to give from His books of Nature, of History, of Providence, and from that Book committed to the care of every man and woman and child, in which those that search will find written the hopes and fears of an immortal soul. Does some one say that the work of the Holy Spirit in the human heart is something more fundamental than education, that it is nothing less than a divine re-creation? Let us gladly and devoutly admit this truth, but as the germinal power is given to the seed that it may take root and grow, and bring forth fruit after its kind, so the divine Spirit imparts the germ of the new life in the human heart, that it may take root and grow, and at last bring forth the fragrant and beauti-

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ful fruits of a holy character; and the Christian preacher is as dependent as the Christian teacher upon this secret divine help, that his work may be permanent and valuable, and the teacher has the same promise as the preacher of divine co-operation in his work, if he has a like single and lofty aim before him.

But it will be said that education is a power that has been used, and still continues to be used, against Christianity. The learning of the Jews was arrayed against the infant Christian Church. Scholars of Grecian and Roman culture attacked the new heresy, which they saw spreading on every hand, with sharp weapons of argument and ridicule. Modern learning has been so infected with the spirit of opposition to Christianity that the array of scholars, who have used their learning to destroy Christianity, has hardly been less than that of those who have used it in the defense of Christianity. Christian missions encounter their severest and most protracted opposition from those forms of learning, in which heathen philosophies and religious superstitions intrench themselves; and the experience has usually been that the more of truth there has been found inhering in heathen systems of teaching, the more stubborn has been the resistance offered to Christianity.

Not only does education, under the direction of irreligious men, array itself against Christianity, but it often happens that Christian teachers send forth pupils from their schools, who have studied with diligence the various branches of secular learning in which instruction has been given but who care nothing for that higher instruction in Christian truth which has been enjoyed. It is well known that in the Christian schools in India, the number of converts among the higher castes has been painfully small, in not a few instances hardly a convert to a decade of instruction. There is no question of course but that the education of those who do not become Christians is of great social and worldly advantage, but the question may be asked, "Are they a more hopeful body of men from which to win Christian converts than are the uneducated heathen about them"? To this question we know that different answers have been given, and still continue to be given, but the paucity of results, as measured by the number of converted men, has led many men to question the wisdom of pouring Christian benevolence into such a channel, and has made them emphasize the importance of the simple preaching of the Word. This much has been demonstrated by the already achieved results of modern missions that Christianity does not need to follow in the track of education. *Christianity can make its own introduction.* It can send out its own pioneers, it does not indeed decline assistance, it matters not from what source

that assistance comes, but it has that within itself, which is more attractive and urgent than mere human education. Though its truths are so profound that the greatest intellects have been overwhelmed with awe and wonder at their unsearchable heights and depths, yet they are so adapted to the deepest needs of the human heart that the most ignorant savage can understand the meaning of God, of a Saviour from sin, of repentance, of faith, of future rewards and punishments. All this is not saying that education is of no utility as an introduction to Christianity, but that Christianity does not need to await her conquests until education has prepared the way. Nay, rather it is of importance that Christianity should precede education, that education may be under the direction of Christian men, that it may be an ally of Christianity in her conquests, and not an ally of her enemies, to furnish them with their strongest weapons of attack and defense.

Writers and speakers occasionally place a low estimate upon education as a branch of mission work, and point in confirmation of their views to the method of propagating Christianity in the apostolic Church, in which we find little or no allusion to education. They seem to look upon the apostolic method as a divinely instituted model, to be imitated in every age and in every place, in the subsequent development of the Church. We would not deny that there is an important truth to be conserved by such a view of the work of the apostolic Church, but we would urge that such a view is contracted and literalistic, and not in keeping with the spirit of freedom and power of adaptation to altered circumstances that is manifested in the teachings of Christ and of His inspired apostles. Christ showed His divine wisdom in confining His teachings to those great germinal truths that have a universal application. The silence of Christ as to many themes of instruction has its deep lesson, which we do well to ponder. He who created the human spirit and endowed it with its God-like capacities, so fashioned his instructions, that they should not be a series of external commands, to fetter the human mind in its development, but should rather be a light shining within, to illumine the understanding and quicken the heart, that men having apprehended the great principles of eternal truth, concerning the relations of man to God, and of man to man, might have wisdom to apply them in the ever varying relationships of life. God has so constituted man that one of his purest and highest sources of happiness is in the discovery of truth, and Christ did honor to the intellectual and spiritual capacities of men, in not giving instruction in those fields of knowledge, which men could enter in and explore for themselves, through the open

door of careful reflection and patient investigation. The bearing of such reflections as these, is to warn us against a slavish imitation of apostolic methods under widely different conditions and circumstances. We laugh at the Chinese school-boy's argument against the introduction of rail-roads in China, that the great sage Confucius rode about the country in a cart, but we are in danger of committing the same error, by placing a low estimate upon the wonderful power of education in its modern development, because the apostles and early Church teachers made so little use of this agency in their work. Paul and Peter and John were not inspired to discourse on the theme of education. It is not presumption to urge that the leaders of the modern Church, through the lessons that have been gathered from eighteen centuries of experience, have a profounder knowledge of the value of education than had the apostles. They have a clearer understanding of the capacity of little children to receive the truths of Christianity into their hearts. They know better how to awaken and feed and stimulate the minds of children. They know better how to train and enrich the minds of youth. They know better how to lead students in their ripening years into those wide fields of knowledge which enlarge their capacities and fit them for positions of the highest usefulness.

It is true that Christianity was first propagated by the personal testimony of men and women, who believed in the great redemption which Christ had wrought out for men, but it is not true that there was no basis of education upon which the early Church was founded. Among the Jews, at the time of Christ, education was highly valued. Synagogues were scattered everywhere, and they often served the double purpose of places of worship, and places where the children were assembled for instruction. This instruction, though chiefly confined within the lines of moral and religious themes, must have been widely enjoyed by the people. The apostles, although unlearned men, had received at least rudimentary instruction in the Scriptures, and they were not sent out to undertake their great life work, until they had a further course of three years' personal instruction from the lips of their Divine Master, and at last had received a special anointing of the Holy Spirit. Paul and Apollos were not only educated in the various lines of Jewish learning, but their minds were further enriched with Grecian culture. They had learned the art of public speech, which Greece has taught the world. In studying the evidences of a providential preparation for Christianity throughout the Roman empire, we must note the importance of Grecian education, which still flourished in the Eastern portion of the empire, and its influence was felt in every quarter. When

we ask what were the combination of causes which produced such giant theologians as Athanasius and Augustine, such golden-mouthed preachers as Basil and Chrysostom, the answer will be in part their special native endowments, in part the depth and fervor of their religious convictions, but in the list of causes we must not forget that Grecian education, which had cultivated their intellectual, æsthetic and emotional capacities, and had made them masters of a language, capable of giving expression to the profoundest thoughts of philosophy and theology, and the most delicate thoughts of moral and religious emotion. If we study the great movements in the modern Christian Church, we shall find that, almost without exception, the providential leaders in such movements have been men who had received the best education that could be secured in their times. The theological controversies which have so often disturbed the Church, but which in the end have served to discriminate more sharply truth from error, and to spread out the truth before men's minds in a more orderly and intelligible light, have not infrequently proceeded from institutions of learning, where men in their eager search after knowledge, have been zealous in proclaiming and defending what they believe to be newly discovered truth, or in attacking what they believe to be dangerous error. Many names familiar to us as philosophers, theologians and reformers, were in their day distinguished teachers. Abelard, the most brilliant theologian of the twelfth century, was a teacher in Paris. He dared to raise his voice in protestation against the superstitious reverence for authority which he saw on every hand, and exalted the voice of reason above the voice of the Church. Thomas Aquinas, the most devout and spiritual theologian of the thirteenth century, was a teacher at Paris, Cologne, Rome and Bologna. Huss was a teacher and preacher at Prague. Luther filled similar positions at Wittenberg. Wicliffe lectured for a time at Oxford. Melancthon devoted himself so diligently to education that he earned the title of *Præceptor Germaniæ*. In addition to his lectures at the University of Wittenberg, he kept a private school, in which he required his pupils to memorize Horace, his favorite classic. It has often been pointed out that the revival of education supplied the conditions for the great Protestant Reformation. It is also true in turn that the reformation gave a powerful and abiding impulse to learning. Truth had for ages been locked up in the Church and doled out to men by authority. They now learned that truth was the free gift of God, to be imparted to those who had eyes to see and ears to hear, and hearts to understand.

The three great centres of modern religious activity are Ger-

many, England and the New England, planted in the new world; and it is pre-eminently from these centres that civilizing and Christianizing influences are going forth that are to transform the world. In this great intellectual and spiritual transformation we must give the supreme place to Divine truth under the direction of the Divine Spirit. But we must also give a very prominent place to Christian education, which is not satisfied with simply conserving the wisdom of past ages, which would end in intellectual and spiritual stagnation, but is pressing out in all directions to the discovery of new truths, and to make new applications of old truths. The ancient Jewish seers saw God in nature and providence, but thought little of those laws through which he manifested his power and wisdom and beneficence. Modern learning, divorced from Christianity, sees only law in nature, and forgets God in the study of His works. Modern Christian learning, conducting its investigations under the higher light of Divine Revelation, traces the foot-prints of God everywhere in nature, and praises His unsearchable power and wisdom and beneficence, displayed in those physical and spiritual laws, through the agency of which He rules the universe. Thus education is not an accidental agency which the Christian Church may employ, or lay aside, at pleasure. It is the very life-blood of the Church, which is to give to it health and aggressive power.

Wise men learn lessons from failures as well as from successes, and no lesson has been taught more emphatically in the history of the Church than that the decline of education has always accompanied, and usually preceded, the decay of the spiritual life of the Church. The early Christian Church, with all of its spiritual life and fervor, did not prevent the ultimate decay of Grecian learning, and when a low value had come to be placed upon learning, great theologians and trumpet-tongued preachers no longer appeared to take their places as leaders in the Church. The sudden expansion of the Church in numbers, and its increase in worldly dignity and power under Constantine, mark the beginning of its spiritual decline. Gregory Nazianzen complains that many priests and bishops come into the Church fresh from the counting house, sun-burnt from the plow, from the oar, from the army, or even from the theatre, so that the most holy order of all is in danger of becoming the most ridiculous. He says, "Only he can be a physician, who knows the nature of diseases; he a painter, who has gone through much practice in mixing colors and in drawing forms; but a clergyman may be found with perfect ease, not thoroughly wrought, but fresh-made, sown and full-blown in a moment, as the legend says of the giants, "We form saints in a day, and enjoin them to be wise, though they

possess no wisdom at all, and bring nothing to their spiritual office, except at best a good will."* Dr. Schaff in his Church History quotes a striking passage from Gibbon, which vividly portrays the condition of the Church and of learning in the middle ages. Gibbon says, "The Greeks of Constantinople held in their lifeless hands the riches of the fathers, without inheriting the spirit which had created and improved the sacred patrimony. They read, they praised, they compiled, but their languid souls seemed alike incapable of thought and action. In the revolution of ten centuries not a single discovery was made to exalt the dignity or promote the happiness of mankind . . . The leaders of the Greek Church were humbly content to admire and copy the oracles of antiquity, nor did the schools or pulpit produce any rivals of the fame of Athanasius and Chrysostom."† Dr. Schaff tells us that in this period "the great mass of the laity, including the nobility, could neither read nor write, and most contracts were signed with the mark of the cross. Even the Emperor Charlemagne wrote only with difficulty. The people depended for their limited knowledge on the teaching of a poorly educated priesthood."‡

Perhaps there is no more important lesson to learn from the history of the Church in past ages than that the development of the Church must be first *intensive*, in order that it may become *extensive*, that it must be first *deep*, in order that it may become *broad*. The greatest evils that have afflicted the Church have come from *baptizing heathenism into the Church*, by calling men by the Christian name, and instructing them in the external forms of Christian worship, without leavening their hearts with the truths of the Gospel; in short, without following up Christian evangelism with Christian education.¶ We know that during the period of the Church's spiritual decadence, the minds of men were clouded with foolish and hurtful superstitions, analogous to those that abound everywhere in heathenism. These spirits of evil have only been driven out by a deeper Christian experience and a broader Christian culture. There is serious danger of undervaluing education in modern missionary activity. Men and women give their money more readily for the conversion of men than they do for their education. Mission

* Schaff's Ch. Hist., Vol. iii, p. 235.

† " " " Vol. iv., p. 588.

‡ " " " Vol. iv., p. 603.

¶ Dr. Shedd says in his History of Christian Doctrine: "The mass of merely nominal Christians who began to be brought into the Church, after its triumph over paganism was complete, and its alliance with the state was perfected, constituted a body without a soul—an aggregate of professing Christians, without any religious experience."—Vol. 2, p. 271.

boards and committees measure their successes largely by the numbers annually gathered into the Churches. Christian men and women, when they stop to reflect, know perfectly that religious character and culture are of vastly more importance than mere numbers in the future development of the Church lands. They look and pray for the appearance of Pauls, and Augustines, and Luthers in the ranks of the converts from heathenism, but they, too, often seem to expect that they are to appear as miracles of grace, without that culture which has in almost every instance conditioned the appearance of the distinguished leaders of the Church. Missionaries well know that heathenism weakens the intellectual and moral powers of men, and that converts to Christianity, out of heathenism, have at the first very often but a shallow religious experience. They have honestly accepted of Christianity, but the old leaven of heathenism has, by no means, been purged out of their lives, and without much Christian culture they will continue to act in many of their relations in life more like heathen than like Christians. It is a serious conviction of the writer that driven forward by the cry of the Church to make haste to convert the world to Christ, mission work is *too diffusive*. There is too much time employed in scattering the divine seed broadcast, and too little in turning back to water the seed thus sown, and to remove the weeds and enrich the soil, that the young plants may grow into vigorous life.

It may hardly seem necessary for a missionary to remind his fellow missionaries of the deep-seated depravity that is everywhere manifested in heathen life. There was an important truth contained in the reply of a missionary to the question, "How long does it take to convert a Chinaman?" The answer was, "Four generations!" The truth contained in this reply is that a convert from heathenism has much of heathenism still clinging to him, rather, still forming a large portion of his life, and without careful culture, extending to his children and his children's children, this evil leaven of low heathen ideas of truth and duty will not disappear even in the fourth generation.

But what are some of the practical applications of the foregoing reflections? More work should be done in educating the Church in the knowledge of the Scriptures, in storing the minds of both young and old with the facts of the Bible story. Think of the extreme poverty of the mental furnishing of the majority of converts from heathenism, and how priceless a gift it is to them to hang up those beautiful Bible pictures in the gallery of their memories for them to look upon at pleasure. More missionary effort could be given with great profit, even at the cost of less touring and preach-

ing, in imparting instruction to selected station classes of men and women. A book is also needed for such use, which should contain a brief account of the lives of men and women in the Church distinguished for their courage and wisdom and devotion to the service of the Master.

Missionaries and mission boards ought to interest themselves more deeply in supplying schools for the education of the children of the Church. No one questions the duty of parents to do this work for themselves, but parents, just gathered into the Church from heathenism, can but imperfectly comprehend the benefits of a Christian education to their children. If we await this work until parents are ready to undertake it for themselves, we simply consent to allow the present generation of the children of the Church to grow up in neglect, with their minds exposed in their most impressible years, to the corrupting influences of heathenism. If there are now four thousand native Christians gathered into the Protestant Church in China, there are several hundred thousands of children more or less intimately related to these native Christians, who could be gathered into Christian schools, if teachers could be supplied and proper supervision be given to such schools. This plea for the children of the Church does not mean that missionaries should establish schools in which heathen teachers are employed, and the schools called Christian because supported by money given in Christian lands. There has been a difficulty in securing Christian teachers in the past, and may be difficulty in the future, but the remedy is within the reach of missionaries, if they will but use it. Teachers are not nuggets of gold to be discovered by searching. They are of the nature of manufactured articles, to be produced in greater or less numbers, according to the estimate placed upon their value. Christian teachers can be supplied in increasing numbers for Christian schools, if missionaries will work wisely and patiently towards that end.

Writers on the subject of education have often pointed to the sagacity of the Jesuits in their use of education to strengthen and perpetuate their power, and Protestant missionaries will do well to learn lessons from their methods, while they aim at loftier and more unselfish results. The Jesuits perceived that the child is the father of the man, and that there is something more than the love of play hidden in the secret recesses of the child's heart, that there is a moral earnestness in childhood which needs to be stimulated and directed, or it will be dissipated in later life. They studied the character and disposition of each individual child, that they might train up men devoted to the interests of their order. Protestant

missionaries in China have a grander educational opportunity than had the Jesuits in Europe three centuries ago, and if they put forth the same efforts to bring the hearts of the young into loving captivity to Christ that the Jesuits did to bring them into captivity to the Church, the future of Christianity in China will rest on a rock-foundation, which no winds or waves of opposition can disturb.

It is high time in the development of mission work in China that more attention be given to the education of girls. What should we say for the future of the Christian Church, if the cultured and devout mothers should cease to exert their influence upon the young? But such an influence is yet to be created in China. Why do the Chinese in mature life give way so easily to passion and self-will? Why do they show so little power of self-government in places of temptation and trial? Is it not largely because their childhood was spent in the hands of mothers who were but grown up, passionate, self-willed children, or in the hands of teachers, whose characters had been fashioned by such mothers? Let us make haste to educate the daughters of the Church, that they may become the worthy mothers of the future Church, that they may order their households in wisdom and in the fear of God, and that in the future of China noble Christian men may say what they now so often say in Western lands: "My mother has made me what I am."

Missionaries in China are doing too little in the preparation of cultured preachers, who are able to edify and build up the native Church. We do not forget that there is a law of development in mission work, and that we ought not to demand mature fruits during the time of buds and flowers, but we are husbandmen in the Lord's garden, and the rapidity with which fruit matures depends much upon our diligence and fidelity in cultivation. In many missions converted Confucian scholars are employed as preachers, and some of these men have been faithful and efficient workers, but as a class they have been far from satisfactory. Their tendency is to amalgamate the higher truths of Christianity with the lower truths of Confucianism, and so to drag Christianity down. They too often fail to rise to the high Christian conception of truth and duty, and their spiritual life lacks in earnestness of purpose. They have apprehended the truth of the Gospel, but they have not comprehended its deep and solemn urgency. Their lazy Confucian habits too often cling to them, and they are more fond of being served than of serving. They are slow to recognize the importance of self-effort on the part of the native Church, and are not the leaders that the Church must look to in its future independent development. It is sometimes complained that preachers trained in mis-

sion schools disappoint the hopes of the missionaries, but making due allowance for exceptional cases, it is believed that the cause of failure can be usually traced to superficial education to an education in the acquisition of which the child and youth has not been properly shielded from the influences of heathenism, and has learned the truths of Christianity with his head rather than with his heart. It is a common testimony of teachers in China that children and youth respond quickly to Christian influences, that their powers of mind and heart expand and develope rapidly under careful training. In schools where the first of a living faith and love are kept burning brightly in the hearts of the pupils, the hearts of each succeeding class of pupils are soon kindled by the holy flame and they yield themselves in glad consecration to the service of the Saviour, and older Christians sometimes listen with wonder to the Christian testimony of Chinese children. Said one little boy in a meeting of deep religious interest: "I have resolved that living I will live unto the Lord, or dying I will die unto the Lord." And from the school in which so high a resolution was begotten in the heart of a child, there have gone out into the Christian ministry, not a few young men, who give evidence by their faithful labors, that they, too, have resolved to live and die for the Lord.

In all that has been said there is no divergence of opinion, and so no room for discussion, as to the ultimate end to be secured, which is a deep and broad Christian culture for the future Church of China; but there is much room for discussion as to *times* and *seasons*, and as to *ways* and *means*. The object of this paper is to urge the importance of education as a *missionary agency*, and to warn against that excessive zeal for evangelistic effort which forgets the part which education must have in building up Christian character, without which evangelistic efforts will be crowned with but partial, and often with disappointing results.

*On Some Aspects of Prayer.**

BY REV. C. HODGES.

IT has been suggested that it would be well for us to take for our consideration at our monthly meetings some subject connected with our devotional life, which we may turn to a practical use, and when I was asked to take such a subject I thought that our time might not be unprofitably spent if we selected one which, though quite familiar to us, yet from its very familiarity, might not receive all the attention it de-

* Read before the Shanghai Missionary Association on April 1st, 1890.

serves; for the reminder of St. Peter to those to whom he wrote his second epistle, holds good equally to ourselves. He tells them that he is not going to take up some new questions, but only to remind them of that which they already knew and to stir up their minds by way of remembrance concerning the old truths (what they already knew), and as we often have to stir up a fire, so that it may not die down but burn up afresh, so it is necessary that we should have constantly brought before our minds those old and well known principles of our most holy faith, lest we forget and neglect the importance of them. One of the chief, if not the very first of these, is the subject of prayer, the great importance of which it is impossible to overestimate. As we see work accumulating around us, and as we become more and more engrossed in it, there is the danger of forgetting that in order that it may be carried on successfully, we must learn that our "strength is to sit still," that it is in a measure derived from those seasons of inactivity which must be spent in the recognized presence of God when we can ask for orders, and guidance, and strength to carry them out, and receive the words of command and encouragement from our Master. I am glad to think that this necessity for earnest united prayer has been impressed upon the hearts of some here, and that a union for prayer has lately been inaugurated, so that God's people may be reminded of their duty and privilege, and by a constant, united, believing supplication to God for ourselves and others, especially in this place, we may draw down upon us an abundant supply of those showers of blessing which God has promised, and is so willing to pour out on those who ask Him. It is a cheering and hopeful sign of the times that during the past few years, the subject of united prayer has been taken up by God's people. I belong to what is, I believe, the first private prayer union ever started in England. In 1848 some undergraduates at Cambridge started a prayer union for members of the university. It now numbers about 1,900 members, and there are now, as the direct outcome of that union, 16 others in connection with it belonging to various colleges and professions in all parts of the world, such as the Lawyers' Union, Army and Navy, Moore College at Sydney, Madras Native Christians. In addition to these there are also others, perhaps more widely known, which have been started by some of the members of our Union; *e.g.*, that of the Rev. E. Boys and Rev. H. L. Harkness, who was one of the earliest members of our union, who many years ago commenced a union, whose object is for the members to pray daily for the Holy Spirit. I may also mention that which has the largest number of members of any private union, managed by the Rev. T. Richardson. All these various unions are a proof that there is a felt want among God's people for

constant united prayer, a want which the Church of which I am a member has provided for her children by giving them a form of Common Prayer for use twice a day, the object of which is to confess our sins to God, to thank Him for benefits received, to set forth His praise, to hear His Holy Word and to ask Him for those things which we need for soul and body.

I need scarcely remind you of the great stress our Lord laid upon the necessity of prayer. He gave express commands, and His whole life was one of constant communion with His Father. No long or exhausting day's work ever furnished a pretext for curtailing prayer. He spent nights alone on the mountain top after weary days of incessant labor. Almost, if not the last command to His disciples before His death was, 'Watch and pray'; and that because He knew the dangers to which they were exposed, and because they failed to help Him by their prayers in that His hour of greatest need; and that injunction was given just after he had offered his own High Priestly prayer to His Father, in which He had prayed for them and for all others who should believe on Him through these means. Our Master coupled the injunctions, 'watch and pray': for the utmost vigilance of man, apart from God's guardianship, must fail to secure the tempted soul in the hour of temptation. The two must go together. We must act like Nehemiah, when building the walls of Jerusalem; when he was threatened with danger he made his prayer to God and set a watch night and day; we are, or ought to be, engaged too, in raising a spiritual fabric, and we have to do it amid the scorn and opposition of spiritual foes. St. Jude bids us build up ourselves on our most holy faith, and we shall look in vain to see this building rise, unless while we build we pray in the Holy Ghost, as he also exhorts. We must indeed keep *ourselves* in the love of God by watching, but it would be in vain, unless God Himself should keep us in His love through His strength invoked into our souls by prayer. "Praying in the Holy Ghost, keep yourselves in the love of God." Prayer has been well called the soul's breath of life, and it is truly and really so. In the breathing by which the natural life is continued there are two distinct processes, one following close on the other, inhalation and exhalation—and to perform these functions is to live. Similarly in the spiritual world, prayer has in it a double process—a receiving and giving—an inspiration from God, an aspiration toward God. The inspiration must come first. No real prayer was ever offered, except by God's grace, prompting the heart to offer it, or making the heart uneasy and restless until it was offered. Then follows the aspiration toward God, some petition to Him for some blessing He has to

bestow ; the best of all blessings, that which alone can fill the soul and satisfy all its cravings, being Himself ; as St. Augustine says, "Thou hast made us for Thyself, and our heart is restless until it find rest in Thee."

But prayer is not only the offering up of petitions; it is something more, and this we are apt to overlook. In all real prayer there is a continued reception from Him, a continual inspiration by Him. We are to look to God, not merely for the primary grace to set our prayer agoing, but also for answers made to us while we pray. We often miss the answer and therefore the comfort and support which we might receive from prayer, because we do not look for it. We should, while we offer and after offering it, "stand upon our watch" as the prophet did, and set us upon the tower and watch to see what He will say to us. It has been truly said, 'Prayer is a dialogue, not a soliloquy.' One of the essential considerations of prayer is, that we realize while we offer it, that God is present with us, listening intently to us, scrutinizing our hearts, understanding at once what our real wish is under all the imperfections of our expression, and giving intimations every now and then that He is listening, by the movements and whispers of His Infinite Spirit within our finite Spirit.

Our blessed Lord gave injunctions with regard to both private and public prayer. He knew there was a necessity for both, and has promised an open reward to those who pray in secret, as well as to the believing and united petitions of the two or three gathered together in His name. What I wish to touch upon is *the character of successful prayer*. Prayer may be viewed under two aspects, and practised with two intentions, either as homage done to God or as a means of supplying human needs. Our Lord deals with the subject of prayer twice in the Sermon on the Mount and perhaps it is for this reason that they are separated one from another. In the earlier section is found the warning against using vain repetitions as the heathen. But we know that there are repetitions which are not vain, for we have our Lord's own example, who used the same words thrice in the garden, and St. Paul tells us he besought the Lord thrice to remove his thorn in the flesh; on the other hand we see the beautiful balance of our Lord's teaching in the later section of the sermon when He urges the importance of great earnestness in prayer, not only to ask but to seek, not only to seek but to knock. It is evident that He meant to teach the lesson of importunity in prayer when at a later period He spake a parable to this end "that men ought always to pray and not faint," and by the parable of the friend at midnight, which represents that

men will obtain by their urgent importunity from a fellow creature what they could not obtain on the ground of friendship. This is the undoubted meaning of the injunction, 'Ask and it shall be given you, etc.,' and I shall endeavour to bring out this meaning, feeling sure that it has a practical bearing, and that the right understanding of it will account for the non-success of many earnest prayers, and teach the petitioners how they may hope to succeed. First then 'ask and it shall be given you.' The asking is simple prayer, in the hope that if it be good for us and for God's glory, He will supply what we ask for. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God." The petition should be stated in the simplest words, just as a child would make any request of a parent. Take as an example Jacob's prayer when he was dreading the approach of his brother, 'O God of my Father Abraham, and God of my Father Isaac, I am not worthy of the least of all the mercies and of all the truth which Thou hast shewn unto thy servant . . . Deliver me, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him, lest he come and smite me and the mother with the children'; and there is little doubt that Jacob persisted in his prayer during the night, and he received an answer and a new name as a token and pledge of blessing. To Jacob then the promise was fulfilled, 'Ask and it shall be given you.'

Now what is seeking as distinct from asking? 'Seek and ye shall find.' Let us endeavor to obtain an answer from our Lord's parable about seeking, 'What woman having ten pieces of silver, if she lose one piece, doth not light a candle and sweep the house and seek diligently till she find it?' All the vows and prayers in the world would not discover for her the piece which she had lost; she must hunt for it herself. Then by seeking is probably meant the effort and endeavour which ever accomplishes true prayer; or to put it in another way, prayer in the form of endeavour, prayer under the aspect of an effort after the thing prayed for. As Luther said, '*Laborare est orare.*' Prayer to be successful must be something more than a wish, a mere aspiration; it must become also a determination, and all determination leads to effort and exertion; wishes are lazy, but the will is active and energetic. We might pray; *e.g.*, that sickness may be averted from our neighbourhood. But we must also bestir ourselves to make the best possible sanitary arrangements; we must call in the physician and nurse, and use their skill and care, for it is upon the diligent use of means that God's blessing, which alone can achieve the desired end, is granted. Or is our prayer for victory over our temptation and besetting sins; it must be accompanied by watchfulness—or rather watchfulness is the form it must take when we pass

from the closet into daily life. 'Watch and pray, lest ye enter into temptation;' and again, it must be accompanied by compliance with that injunction, 'Resist the devil and he will flee from you.' We must *fight against* our spiritual foes, as well as pray, if the victory is to be ours. The Amalekites would never have been defeated by Israel if while Moses was holding up his hands in prayer, Joshua and his soldiers had not been fighting in the plain. Prayer without watchfulness and resistance is a mockery. Watchfulness and resistance without prayer are a presumption; there must be seeking as well as asking.

And now what is the distinctive idea shall we suppose to be denoted by the third clause, 'Knock and it shall be opened unto you'? Knocking denotes the expectation of an answer, an attitude of mind which comes prepared for an answer and realizes it before it actually comes. No one knocks at a door without expecting it to open, if he knock loud enough and wait. When Peter knocked at the door of Mary's house, he continued knocking until it was opened, and this is also illustrated by a parable of the friend who came to beg for three loaves at midnight. Though his friend within remonstrated with him, he persevered until his friend, even against his will, came and answered him and gave him as much as he desired. But in the heavenly reality there is a joyful yielding of Him who is also more ready to hear than we to pray, and even though the answer may be delayed, when it does come, it brings a fuller blessing than we expect, as was the case with the Syrophenicean woman, who not only obtained the restoration of her daughter's health, but was dismissed with the sweet commendation, 'O woman, great is thy faith, be it unto thee even as thou wilt.'

And yet though our Heavenly Father is so ready and willing to grant, how few and faint are the applications made to Him. In one of the "Guesses at Truth" Archdeacon Hare says very truly, yet quaintly, 'As I recently was strolling down a street I observed a cobweb which a spider had spun over the door-knocker of a house door, and I was surprized for it was not on the gate of heaven.'

But what our Lord wishes to impress on us is to have the attitude of confident expectation. We must not think that everything is done when we have offered prayer; we must wait and listen expectantly like a man who has knocked at a door, and it is just because our prayers are so little animated by the anticipation of the result that our prayers are so fruitless. If our prayers were answered we should often feel as surprized and taken aback as those early Christians who were astonished when they saw Peter at the door, for whose deliverance they had been praying. Prayer can only live

in an atmosphere of hope; taken out of that atmosphere it expires instantly. We may conclude then that in this version our Saviour teaches that in any successful prayer there are two other elements besides the wish and fervent desire—a *will* that bestirs itself to use the means, and a *faith* which confidently expects results. Not as though our Lord were prescribing duties wholly distinct from prayer, which must be performed however *alongside of it*; but rather that He is teaching us that *true prayer involves and wraps up in it the will to strive after, and the expectation to anticipate, no less than the wish to obtain the blessing prayed for.*

Our Lord has left behind Him, not only the words of the text to which I have alluded, but others which at first sight seem to give us a wide and unlimited range. 'Whatsoever ye shall ask in My name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it' Four times do similar words occur in the discourse which He held with His disciples on the eve of His Passion. But lest we should suppose such a promise to be without condition inherent in the characters of those to whom it was given, on one of the occasions a very stringent condition was added. 'If ye abide in Me and My Words abide in you, ye shall ask what ye will and it shall be done unto you,' and this condition must be understood as limiting or qualifying all those large and munificent promises which our Lord was in the habit of making to prayer as; *e.g.*, 'Ask and it shall be given you . . . For every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened.' Yes, this condition and others, connected either with the Hearer of prayer, or with the petitioner, or with the thing asked for.

Another aspect of prayer is that it is used by God as an instrument of discipline; there are certain limitations to the apparent universality of prayer *which arise out of God's own character and the relation in which He stands to His own people.* He is, as He had declared Himself to be, a hearer of prayer. But He is also something besides. He can never resign or overlook the other relations in which He stands to us as our Father, our Judge, our moral Governor, our Educator for eternity. Moreover, God's hearing of prayer is not an end in itself but only a means to an end. His way of dealing with petitions, laid at the throne of grace, is part of the educational discipline by which He is training His children for glory, or is an element in His moral government or in His judicial procedure. Moses begged, and begged most earnestly, that he might go in to the promised land, but God answered, 'Let it suffice thee, speak no more unto me of this matter; thou shalt not

go over this Jordan.' David besought God on behalf of his child, but God's sentence was executed, 'The child that is born unto thee shall surely die.' St. Paul thrice besought the Lord to remove the thorn in the flesh, which seemed to him a great hindrance to the work of his ministry. It was not removed, but he received the loving assurance, 'My grace is sufficient for thee, for my strength is made perfect in weakness.' So we see that God in these instances punished and disciplined His children by His refusal to answer their prayers, and we may see Him granting prayer in anger and judgment to impress upon His people that the gratification of the fond wishes of the natural heart may be the greatest of curses. When the Israelites found fault with the manna and lusted for flesh He gave them their desire and sent leanness withal into their soul. When they asked for a king, though warned of the burdens to which it would subject them and they said, 'Nay, but we will have a king to rule over us,'—'He gave them a king in His anger and took him away in His wrath.' All these instances go to shew that in granting or refusing prayer God acts as a moral governor, and with reference to the interests not of the petitioner alone, but of those by whom he is surrounded, or of those who shall come after who may need warning or encouragement or some particular instruction as the case may be. In short, *God makes prayer and the answer to it, or refusals of it, one of His great instruments of discipline.*

And again, *answers to prayer are conditioned by the character of the petitioner.* Several conditions of this kind are mentioned in Scripture, and where they are not mentioned are implied and must be understood. Thus prayer must be persevering; it must be the outcome of intense earnestness if it is to be successful; not an asking only but a seeking, not a seeking only but a knocking in the spirit of him who said, 'I will not let thee go except thou bless me;' then again, a belief in the efficacy of our prayer is made by Christ and St. James essential to success, 'Whatsoever ye desire when ye pray, believe that ye receive them and ye shall have them.' 'Let him ask in faith nothing wavering'; then again, 'When ye stand praying, forgive if ye have ought against any that your Father also, who is in heaven, may forgive you your trespasses.' No prayers will be answered but those which are offered in a spirit of love. But the one condition in the character of the petitioner, which embraces every other, is that to which I have already referred, 'If ye abide in Me and My Words abide in you, ye shall ask what ye will and it shall be done unto you.' The more the believer lives in the atmosphere of communion with Christ, and the more the Words of Christ exert a real living influence over his character and

conduct, so much the more power does he acquire of commanding at the throne of grace just what he wills. And if the communion between his mind and that of his Master were absolutely perfect, as it never can be in this state of existence, then the whole of God's treasury would lie open to him, and he would have whatever he wished. It is because we are so out of harmony with God's own mind when we approach the throne of grace, that our prayers are utter failures,—fetch down nothing at all. Such failure is no proof that the divine promise is false, when the promise is understood rightly and in connection with those other passages of Scripture which impose limitations on it.

But further answers to prayer are conditioned by *the nature of the thing prayed for*. — ‘That we may obtain our petitions, make us to ask such things as shall please Thee.’ ‘Grant that those things which we have faithfully asked *according to Thy will* may effectually be obtained.’ ‘With strong crying and tears’ our Lord besought His Father that the cup might pass from Him, but He added, nevertheless, not as I will, but as Thou wilt! It is a lesson to His disciples for all time that in laying our innocent desires before God, as we are bidden to do, we should be careful to submit our will to Him, and ask for what we have set our hearts upon, subject to what He sees in His wisdom to be expedient, not for ourselves alone, but for all other members of His great family, for whom in His government of the world He has to consult.

Thus I have endeavored to bring before you some of the aspects of true prayer. It must ever be combined with watchfulness. Whether it be offered in private or in public, there must be an earnest asking in faith, accompanied by a looking for an answer and a patient waiting upon God until He send an answer. We must consider, too, our relation to God and to others, and remember that if we are real in our prayers and feelings, our desires will not be so much set upon individual or temporal blessings as upon that which shall bring a blessing on the largest number or bring forth most glory to God. There is an irresistible attractiveness in the conception of a God who hears and answers prayer in the exercise of fatherly wisdom and love as it is written, “O thou that hearest prayer unto Thee shall all flesh come.” Let us go to this God who hears prayer, in faith, in love, in entire submission to His wisdom and will, and we shall assuredly carry away, if not what we ask for, yet an influx of peace and joy and hope into the heart which will convince us that we have indeed been heard; that our labor has not been in vain in the Lord.

Memorial Sketch of Carstairs Douglas, LL.D.

ABRIDGED FROM THOSE FORMERLY WRITTEN.

CARSTAIRS DOUGLAS was born on the 27th December, 1830 at Kitbarehan, Rewfrewsline, where his father was the parish minister, and himself educated his six sons, of whom Carstairs was the youngest, until one after another they became students in the University of Glasgow. His mother was the eldest daughter of Rev. John Monteatt, D.D., minister of the adjoining parish of Honstoun, and was left a widow in 1846, spending the remainder of her life chiefly at Ayr, where her house was his home in his holidays as a student, and during his two furloughs as a missionary. She greatly helped to form his character, and she encouraged him in giving himself to mission work in China. During all his wanderings he never missed writing to her by the monthly mail, and she was taken home just ten days after he left her on his return to China in 1873.

He studied in Glasgow from October, 1845, till April, 1851, and took the degree of M.A. with honors. His University long afterwards recognized his learning by conferring on him the degree of LL.D. While in Glasgow he attended the ministry of Rev. William Arnot, an eminent minister, who exercised a special influence on young men; and profited much by a weekly Greek Testament class, which Mr. Arnot taught. Phonography was then newly introduced, and he studied it eagerly. This method of writing he found very useful in catching and recording the Chinese sounds, which vary in singular ways; the tones used quite altering the meaning of many words. Both in Glasgow and Edinburgh he labored to improve himself as a speaker, taking lessons in elocution and carefully putting them in practice, till his reading and speaking became singularly clear and effective, though quiet.

In Edinburgh he joined the "Speculative Society," a debating club there, which has been celebrated since it was founded in 1764, and which has many historic names on its rolls. He carefully prepared for its frequent meetings, and constantly took part in the debates.

What follows is chiefly quoted from a contribution by Rev. Mr. Swanson (who joined the E. P. Mission at Amoy in 1860) to a short Memoir of Dr. Douglas, printed in 1877. They had lived together for nearly seventeen years.

He studied Divinity at the Free Church College, Edinburgh, for the required course of four years. Here he adopted the principle

of total abstinence, which he practised and advocated throughout his life, speaking very earnestly on the subject at a meeting at Shanghai two months before his death. He was licensed to preach by the Presbytery of Glasgow on the 7th February, 1855; ordained a fortnight later by his friend, Mr. Arnot, and sailed for China in March, 1855, along with the Rev. William C. Burns, whose companionship was most helpful to him.

On the 6th June he wrote: "In Straits of Sunda.—In the end of last week I finished my first reading of the New Testament in Chinese; I have also gone through a good many other books. Norman Macleod was quite right that as the voyage drew near its close we would wish it longer, yet I am, of course, longing to set to work in China. Our meetings have gradually increased. First came a sermon in the forecastle on Sabbath evenings; then the same once during the week; also a class four times a week for improving the reading of some who read very ill; our text book being the Bible. Two Germans and a Dane are among those who attend."

At Shanghai Mr. Burns parted from him, and he went on alone to Amoy, where he hoped to find Mr. Johnston in charge. But to his own and the Church's deep regret, Mr. Johnston had been forced by dangerous illness to leave China and return home. Mr. Douglas keenly felt this, having to begin single-handed, so far as brethren of his own Church were concerned. He would have felt it still more had not Mr. Johnston, although beginning the work of distinctive stations for the English Presbyterian Mission, labored in essential union with the brethren of the Reformed Dutch Church of America, and in warmest sympathy with those of the London Missionary Society. These brethren did all they could to assist and encourage Mr. Douglas, as he was ever ready to acknowledge. "The first work he had to undertake was the acquiring of the language. To this he set himself with the most conscientious zeal and thoroughness, and the same persevering industry that distinguished him in every part of his life. He brought to the study a scholarly mind, trained to systematic ways of doing work, and a minuteness of research that one rarely finds equalled, and never, I think, surpassed. The study of the language was at that early date especially difficult. There were few aids, and each student had to choose his own methods. There was one dictionary in manuscript, prepared by Mr. Lloyd, an American missionary, which was wonderfully accurate and full when the time at which it was prepared and the materials then at hand for such a work are taken into consideration. But still the study was most difficult, and involved such an amount of long continued drudgery as called for the greatest per-

severance. He looked upon this as his work for the Master at the time, and we who followed him can remember how faithfully he used in our times of discouragement to put the work in this light. He soon saw the great need for a thoroughly well prepared dictionary of the Amoy colloquial, and he began to collect materials for it. Wherever he went, his note book and pencil were in his hand; collecting, revising and verifying. In 1873 the dictionary was published, and has proved very useful.

He was equally distinguished for his intimate acquaintance with the literary style and his extensive reading in Chinese literature. Among Chinese literates he was reckoned a great scholar. I have frequently seen their amazement on finding the extent and accuracy of his knowledge. How a foreigner could ever have gained it was to them a mystery, and they regarded him on this account with a kind of reverential deference.

In these respects his example was invaluable for those who succeeded him. To speak some words intelligibly in Chinese and to express some Christian truths in that language is not all that a missionary has to do. He has to carry on new and strange work amongst a very acute and clever people, who are never slow in discovering the flaws in any man's furnishing, and who, when the man himself may not know it, may be ridiculing him and bringing his message into disrepute. And besides, he is dealing with a subject entirely new to them, and has of necessity to create its very terminology, which certainly is work of the most delicate kind, not to be entered on rashly without sufficient preliminary preparation."

His love of sacred music and endeavors to promote its study among the converts should be mentioned. He took part in composing a Chinese hymn book, which was the joint work of several missions, and he prepared a sol-fa music book for it, adapting good tunes to the native voice, which does not easily sound semi-tones. From this book, when time allowed, he taught not only the students in the training institutions, but the children in the juvenile schools with much success. He thought the choice of good hymns and music was most important, not only for attracting and instructing the people, but for glorifying God. And though, like life, it must sometimes be sad, he thought it should mainly be cheerful, stirring and even joyful, as a Christian's life should be.

"When Mr. Douglas arrived at Amoy the only special outstation of the English Presbyterians was Pechnia, about twenty miles to the South-west. During his life time a chain of Churches was planted on the South and West, extending about a hundred

miles on each side from the centre. In 1860 he began work North of Amoy; his first move in that direction being to An-hai, a town about fifty miles off. Here, in that year, he nearly lost his life from the violence of an enraged mob. But he lived to see a large and flourishing congregation in that town and the work spreading out from it to the district around. Over all this region his voice has been heard, and the Chinese all knew him. Accompanied by one or two native preachers, he went out from some station already planted and evangelized over all the neighborhood. His powers of endurance were most remarkable; the Chinese used to say that, while he could wear them out, it was impossible to wear him out. But we felt that he was wearing himself out, and we tried to remonstrate; too often in vain.

He was as zealous in Church organization as in Church extension, for he felt that the one was as important as the other. As soon as congregations were sufficiently strong, they were organized. They had free election of their own office bearers, and the Presbyterian polity was found to be peculiarly acceptable to the Chinese. Representation by election and the relations of judicial bodies were not new ideas to them. Their own social and political systems are, to some extent, built upon the same principles. In due time a presbytery was formed, and in this our American brethren and we had seats, but the natives formed the great majority of its members. I can never forget the enthusiasm with which he entered on all presbytery business. His name was sure to be put on all important committees, and he faithfully discharged all such duties.

From the very outset he perceived the great importance of training up a native ministry and of educating native agents to carry on the work, and, when alone and single-handed in his mission, did what he could in this department. He never ceased his care and anxiety about it until he saw a well-equipped institution established. When he died it was in full working order, and he was surrounded by a band of natives, who had been trained in it and who were actively engaged in preaching the Gospel to their fellow-countrymen. In 1860 he passed over to Formosa and remained a few weeks in the Northern part of the island.

During a short stay at home in 1862 he succeeded in persuading the Church to take up work in that island, and on his return, next year, was accompanied by Dr. Maxwell, the first missionary to Formosa. As soon as Dr. Maxwell was ready for work, Mr. Douglas went over with him and aided in setting the mission a-going. The first converts in that island received the Gospel from his lips. On the 4th April, 1868, William Burns died at New-

chwang, where Mr. Douglas went in hope of being helpful to him when the news of his serious illness reached Amoy, but found on arriving that he had been gone for weeks. He felt it some comfort that he had made the attempt, and was interested in seeing the work he had begun there and the great respect shown to his memory. He himself died a comparatively young man, being in his forty seventh year. But his work was finished. Among the last things he did was attending the Missionary Conference which met at Shanghai in May, 1877. More than a hundred delegates were present, gathered from all China, and representing very fully the various Churches and societies having agents there. An American and a British President were appointed, and this high honor was unanimously conferred on Dr. Douglas by the British Delegates. There seems to be a peculiar fitness in this, forming as it were, the closing scene of his public work."

He died at Amoy on the 26th July, 1877, of cholera, after twelve hours' illness, during which he was watched and attended with most loving care, both by missionary and medical friends. Rev. W. Macgregor, in a deeply interesting account of his last hours, says: When already very weak, he was told that a native minister had come to enquire for him. Dr. Douglas, slightly raising himself and holding out his hand, said in Chinese: "Ah, Yap Sian-si, be always ready for the Lord's will. . . . Staying here we may benefit the Church, but to be with the Lord is far better!"

The following extract is from a letter of Rev. J. Sadler, L. M. S., to Rev. Principal Douglas:—

"It has been our privilege to live with your dear brother (by his own kind invitation before we left England) ever since our arrival here in January last, and we are deeply thankful it has been so, for a closer and more intimate friendship grew between us than ever before existed, though I have always regarded him as my best friend in China. His loss to the work here is serious indeed; he lived and died for it. No real rest did he give his often wearied body; only change of occupation, which all bore on the benefit of the Chinese. It is a satisfaction to me that I was near him at the beginning of his sickness and till he breathed his last."

Extract from a letter of Rev. Dr. Talmage, of the American Reformed Mission, Amoy, published in Oct., 1877:—

"By overwork he had worn himself out and made himself an old man while comparatively young. He came to China quite young, and at the time of his death was about forty-six years of age, and yet men who had recently become acquainted with him thought him over sixty. Is any one inclined to blame him for this,

as though he wore himself out and sacrificed his life before the time? If so, he did it in a good cause and for a good Master. Besides this, he did more work during the twenty-two years of his missionary life than most men accomplish in twice that time. And then he reminds us of One, who, when only a little over thirty years of age, from similar causes, seems to have acquired the appearance of being nearly fifty."

Extract from a letter of Rev. H. L. Mackenzie, Swatow:—

"I remember a little incident that for seventeen years has exercised a helpful influence on me. When travelling with him in 1860 I noticed him looking at some writing on his fan. I asked what it was, and he told me that it was the names of four men at Anhui, the first four converts of that whole North-eastern region, where there are now flourishing stations. From his manner and way of speaking of those four I was quite sure at the time, and have often remembered since, that he had written them on his fan that he might be constantly reminded of them and might pray for them. His whole heart was given to the salvation of this people and the establishment of Christ's kingdom among them. I feel bereaved and very sad, but he rests from his labors. He is with the Lord, and on his account I must give thanks and praise. I like to think of him *resting*."

Hainan and its Missionary Work.

BY FRANK P. GILMAN.

HAINAN is a tropical continental island. Physical geographers have observed that peninsulas and continental islands receive and retain, as in a crucible, various peoples and principles until the pure metal is prepared for the benefit of mankind, and especially for the development of the neighboring mainland. Thus Greece developed philosophy, literature and art. Italy under the Romans perfected law. Spain developed the spirit of discovery and Scandinavia strengthened the Protestant reformation. While insular Great Britain, combining various nationalities, has developed a people, who have contributed to all these elements of progress, and have taken the lead in bearing their results to the peoples everywhere who sit in darkness.

Tropical islands have never yet exerted their due influence on the world's progress, but the time seems not far distant when they

must come into greater prominence. As the extension of scientific knowledge shows the ease of securing a living in the tropics, while the crowded condition and expensiveness of living in temperate regions causes distress; as the progress of medical science and the development of useful inventions make living in the tropics more safe, and the solution of various labor problems secures a more uniform distribution of population, it is evident that the tropical islands, being of even temperature and easy of access to immigration and commerce, will more and more become centres of influence.

In our generation progress is greatest in the temperate zone. Of its continental islands, what Great Britain is to the Occident, Japan is fast becoming to the Orient; and as the light of progress moves along the coast of China, Formosa, already seeing the grey of the dawn, must become enlightened. Hainan is the next large continental island to the South-west; and like Formosa in many other respects, shall we not expect that, though within the tropics, she will soon yield her unknown and undeveloped resources and receive in return the gift of Christianity and civilization, which will make her also a power in developing the neighboring lands? With Japan and the islands of Formosa and Hainan exerting the influence upon the East, which the British isles exert upon the West, who can calculate the good which would be effected upon the coast of Asia from Bhering's Strait to Singapore?

The object of this paper is (1) to bring before you the character of the island of Hainan and of its inhabitants; (2) to relate some incidents connected with the history of its missionary undertakings; (3) to describe the present condition of the work and what remains to be done.

I.—BRIEF DESCRIPTION OF HAINAN AND ITS INHABITANTS.

The island of Hainan lies at the extreme South of the Chinese empire and makes up the prefecture of Kiungchow, the largest prefecture in the Kwang-tung province. It is wholly within the tropics, being South of 20° N., though on account of its insular condition its temperature is much more moderate than many other places in the same latitude, and the thermometer rarely indicates above 97° F. during its longest heated term.

It is briefly described as 150 miles long from North to South, and 100 miles from East to West. Its area is about twice that of Palestine West of the Jordan.

Its surface is generally level in the North and West, and mountainous in the South and East. Its exports are chiefly betel nuts, eggs, leather, sugar and live hogs. In 1887 there were 85,000

hogs taken from the island, and the deck of nearly every steamer leaving for Hongkong is covered two or three tiers deep with bamboo baskets containing live pigs.

Any further discussion of the diversified character of its surface, climate or productions is not permitted by the limits of this paper. Its undeveloped and unexplored resources, consisting of fertile, unoccupied land, forests of valuable timber and mines of gold, silver and copper can only be mentioned.

We must, however, pause to briefly describe the inhabitants. They are estimated to number a million and a half, and are made up of a number of heterogeneous peoples, speaking from twelve to sixteen different languages and dialects, though having nearly all submitted to Chinese rule, adopted Chinese dress and customs. The only exceptions are the Lois of the interior, who have generally submitted, but retain their own dress and customs. They, together with the other aboriginal population of the island, who are also locally called Loi, speak a variety of languages, and though their origin is as yet unknown, they are, the writer believes, related to the Anamese or to the Shan tribes of the mainland.

It seems that the Chinese settlers of the island first took possession of the North and East, crowding the aborigines into the mountains of the South and West, where among the aboriginal dialects and languages are distinguished King-toa-loi—spoken extensively in villages within a mile of the city of Kiungchow—Lim-ko-loi, Tam-chow-loi, Leng-sui-loi, Beh-toa-loi and several others.

The Chinese dialect, used by the majority of the inhabitants, and the *lingua franca* of the island, is Hainanese. It is related to the dialects of the Fuhkien province, from which the original colonists came, the natives tell us, seven or eight generations ago. While this may be distinguished as the language of the island, nearly every other Chinese dialect has its representatives. There is an extensive district settled by Hakkas, another by Mandarins, and a small district where Cantonese is spoken.

While their languages are so numerous, their tongues are not abusive. It was refreshing to the writer on a recent journey from Canton to Hainan, after hearing abusive language in nearly every city, market and village, to be able to enter Kiungchow city without hearing an offensive word, and to travel weeks in Hainan rarely hearing an abusive epithet.

The people have been generally well disposed. The gentry and officials alone have placed obstacles in the way of missionary work. The amount of medical work done in the island has conciliated all classes, and everywhere the missionary is greeted as teacher, and his

medicines are sought after by men and women, for the women are much more accessible, than those of most parts of China.

II.—HAINAN MISSIONARY INCIDENTS.

Holding in mind the situation, the size and the character of the island and its population, let us consider briefly some incidents connected with its missionary undertakings.

Missionary work was begun and carried on successfully in Hainan many years ago by the Jesuits, and one of the places of interest near Kiungchow is the Catholic cemetery, containing the graves of three Jesuit missionaries, bearing dates over 200 years old. Their work has not survived persecution, for while once numbering their converts by thousands, there are now but a few hundred Catholic adherents in the island, mostly the descendants of Christians.

Protestant mission work began with the coming of Mr. C. C. Jeremiassen in Nov., 1881. He had begun as an independent, self-supporting missionary in Formosa, and after making considerable progress in the language, he concluded to study medicine in the hospital in Canton, before entering on regular work. While on his way to Canton his thoughts were providentially directed to Hainan as a field still more needy than Formosa, and he formed the plan of going there, which he did on the completion of his studies. During the spring following his arrival he made a journey of exploration around the entire island, keeping only a few miles in from the coast.

During the autumn of the year following; i.e., 1883, after making several excursions through the interior, he had the company of Rev. B. C. Henry, D.D., on a journey through the country of the aborigines, which Dr. Henry has described in the *China Review* and in his book *Ling Nam*.

On their way into the Loi country they passed through Nodoa, a large market town, about thirty miles from Tam-chow, on the North-west coast. It is the centre of an extensive Hakka settlement, and here at the beginning of the following year (1884) a chapel was opened and placed in charge of a native Hakka preacher. The truth he preached awakened great interest, and at the beginning of the next year there were about sixty who had expressed a desire for baptism. Rev. H. V. Noyes visited Nodoa in May of 1885, and after carefully examining twenty applicants, he administered the rite of baptism to nine. Then persecution began; for the missionaries had left Nodoa but two days, when an attempt was made to extort money from the converts. Through the kind assistance of the British Consul at Hoihow the persecution was stopped, but the money, illegally taken, was never returned to the Christians.

IN the latter part of the year 1885 Mr. Jeremiassen joined the American Presbyterian Mission of Canton, with which he had been previously associated, and H. M. McCandliss, M.D. and Rev. Frank P. Gilman and wife, were appointed by that mission for work in Hainan. In preparation for the arrival of the reinforcements the head-quarters of the work were changed from Hoihow to Kiungchow, four miles distant, the capital city of the island. Arrangements were at the same time made for the purchase of property on which to erect residences. Through fear of the mandarins, the original owner deeded the land to an irresponsible person, who deeded the property to the mission, the same person acting as middleman in both transactions. The term *sale*, found in the old deeds, was copied into the deed to the mission. These facts were made the ground afterwards for imprisonment of the middleman, and have apparently hindered the sealing of the deeds by the magistrate.

About this time, while Mr. Jeremiassen was in Nodoa assisting the recently persecuted Christians, and Dr. McCandliss was spending his first few weeks in Hoihow, there arose near Nodoa one of those lawless sectional or clan fights, which so often afflict the loosely governed sections of China. The people of a neighboring district had been boastful; the rougher element near Nodoa decided to accept their challenge, and a small party set out armed for battle. They met with little opposition and were soon in possession of considerable property, which had been deserted on their approach. Mr. Jeremiassen experienced no inconvenience, though he was near where the trouble originated. A report, however, reached Hoihow that he had been seized by the robbers and compelled to assist them in various ways, and H. B. M.'s Consul Watters kindly sent a messenger in from Hoihow to him to make enquiries and to offer assistance. This insurrection affected the mission work seriously, though indirectly, for some of the stolen cattle came into the possession of one of the baptized converts, and on account of this he was afterwards beheaded, and because the missionaries could not interfere and save his life, the membership at Nodoa was reduced during the year by nearly half, through the defection of those who saw no good in belonging to a society which had so little worldly power. Do not imagine they came to the missionary and declared their want of faith. With great fears of receiving a scolding they made fair promises whenever spoken to, but never came near the Christian services, and went back to their old manner of life.

This execution and disaffection did not take place till later, for in February of 1886 Dr. Henry made a second visit to Hainan, and

with him came the new missionaries and two native Hakka preachers. One of the latter was stationed in Nodoa, where several converts were baptized by Dr. Henry, and the other was stationed in Namfung near Nodoa, where a new chapel was opened. A second trip was made into the Loi country to learn the best means of its evangelization. After this trip came a time of discouragement, for with indifference manifested by the converts in Nodoa, came trouble about the land in Kiungchow, and the tantai warned the missionaries that he did not think it was safe for Mrs. Gilman to remain in the city during the literary examinations then in progress, and it was thought best that she should leave the island. Things then looked discouraging, though the dispensary in Kiungchow continued to be well attended. Toward the end of the year, however, after many disappointments, a place was rented for a hospital, and the condition of affairs gradually improved, and the next year 1887 was filled with useful work. The hospital in Kiungchow, during the time of the literary examinations, was thronged with students, who listened attentively to the preaching of the Gospel and the cure of a soldier, wounded on the streets by robbers, made the hospital widely known. In Nodoa during the first half of the year a large force of soldiers was stationed under Fang tantai as commanding general. He was sent by the Viceroy in Canton to bring to justice the disturbers of the peace of the previous year, and to open up roads through the Loi country. While he was thus engaged, a severe epidemic of fever broke out among his troops, and many of them died. Mr. Jeremiassen was there at the time, and it was soon evident that the medicines he used cured nearly every one who came to him, and General Fang telegraphed to the Viceroy that his troops would have been nearly all destroyed by fever, if it had not been for the efforts of the foreign doctor.

Mr. Jeremiassen was kept so busy travelling around in the hot, tropical sun, visiting sick soldiers, that his health was endangered, and he suggested to General Fang the erection of two cheap buildings for a hospital. The General at once consented, and told Mr. Jeremiassen to select any place which he thought suitable, and he would give him \$600 for the erection of the hospital, and added that he would give the property to Mr. Jeremiassen when the object for which he was sent had been accomplished.

The site was selected. One of the buildings was erected, and the second begun, when the General left for Kiungchow. Mr. Jeremiassen followed a few days later and asked for a paper, stating the terms of the gift, as he had heard that the General was about to leave the island. Before it could be secured the General had changed front.

A telegram had come to him from his superior in Canton, telling him to have nothing to do with the foreigners, and accompanying it was an order to the district magistrate of Tam-chow, ordering him to report within three days that the building in Nodoa had been destroyed, or he would be removed.

The building was not destroyed, and it was afterwards reported that the order was sent to the local mandarin in Nodoa, whose life Mr. Jeremiassen had saved during the epidemic, and that he destroyed the order instead of destroying the hospital.

This savage attack was made in response to a petition of the anti-foreign gentry of Kiungchow, who reported that General Fang was building a large chapel for the missionary, and it is needless to state that from this time all official aid ceased, and that the paper securing title was never given.

Later in the year, being ignorant of the attack just described, and feeling that the work was progressing favorably, it was decided to take possession of the property purchased for the mission in Kiungchow, and this was quietly accomplished without opposition. But two days later came thunder out of a clear sky. The middleman of the transaction was imprisoned; the personal teachers of the missionaries were threatened with arrest, and a placard was posted at Mr. Gilman's gate, threatening the life of his wife and child unless he induced Mr. Jeremiassen to give back the land which he had purchased. This was an empty threat, but it produced anxiety nevertheless, and to enable Mr. Gilman to do his share of guard duty at the house on the property, which had also been threatened, it was thought best that his family and the teachers should go to Macao.

Then came a time of useless official correspondence, and everything remained as before for several months. Then on the payment of \$50, the middleman was released from prison and the teachers returned unmolested.

Previous to their return Mr. Jeremiassen had been able to complete the buildings he had begun in Nodoa, which had however to pass through another hostile attack, this time instigated by the same man who had formerly given the property. He returned to Nodoa to finish up the business begun the year before, and had apparently decided to destroy the hospital and then report to the Viceroy that he had corrected the only fault which the Viceroy had found with his administration of affairs. A petition was prepared, to which the names of the most prominent men of Nodoa were attached, and it was presented to General Fang. It stated that in all his conduct of affairs he had done wisely and well, except in the erection of the foreign hospital, and as it was no longer needed,

and its preservation was not desired by the petitioners, would he kindly remove it, and thus clear away every stain from his bright record?

Mr. Jeremiassen was in Kiungchow when the petition was written, but returned to Nodoo before it could be acted upon, and on his arrival he was presented with the cards of several of the most prominent men of the place, stating that they had nothing to do with sending a petition to General Fang concerning the hospital, and if their names were attached to such a petition it was without their consent.

As soon as possible Mr. Jeremiassen presented these cards to General Fang, whom he then believed to be friendly, and was by him referred to the district magistrate at Tam-chow. General Fang was going to see the magistrate the same day, and Mr. Jeremiassen unsuspectingly asked him to speak to the magistrate about the case, which he promised to do. Fearing that everything might not be all right, Mr. Jeremiassen determined to go himself to see the magistrate, which he did the following day. He first, however, prepared a written statement of the conditions on which the property had been given, and sent it to General Fang, in hopes to secure a reply in writing, which would acknowledge the truth of his statements. As no reply came he sent to the magistrate a copy of his letter to General Fang, together with an explanatory statement. This providentially reached the magistrate, while General Fang was calling upon him, and each therefore knew of the knowledge of the other on the subject. The same evening a trusted messenger came from General Fang to Mr. Jeremiassen, saying: "General Fang asks you, as a friend, to remove the cheaper of the two buildings, which he considers is his." This Mr. Jeremiassen declined to do, saying that he did not think it the part of a friend to make such a request.

The messenger continued; General Fang says further: "I ask you as a friend to do this, and if you do not do it, I will put out proclamations telling the people to tear it down."

Mr. Jeremiassen replied: "Tell General Fang he may do as he chooses. I will not take down the building, and if it is torn down by his orders, he must remember that he is tearing down my property, for which he will be held responsible."

It is sufficient to add that the building still stands. The magistrate was informed of the threat and advised, since it was for his interest to maintain quiet in his district, that he had better hold a certain hostile graduate in Nodoo responsible for any disorder. This he afterwards did, and quietly notified the military mandarin there to preserve order, and since then everything has been pro-

gressing quietly in Nodoa. The boarding school continues prosperous. The Church membership had been sifted by all these troubles, and it was necessary to take from the roll the names of several, who had gone back to their heathen practices.

While Mr. Jeremiassen was resisting this attack in Nodoa, Mr. Gilman was stopped in his improvement of the mission property in Kiungchow, by threats against his workmen, made by some of the local gentry.

A couple of months later the Viceroy at Canton sent an order to the magistrate in Kiungchow to give back to the mission the money which had been paid for the property in Kiungchow, and to request the mission to seek for other property, as he claimed that the sale had been illegally transacted, and that the people objected to the mission having the place. After considerable correspondence Mr. Jeremiassen was sent to the magistrate to say that the latter had acted very unjustly towards the mission in imprisoning the middleman without previously discussing the matter with a representative of the mission, and that now people were afraid to sell or rent to foreigners. The mission was willing, however, for the sake of peace, to give up the site in question, as soon as they had secured another suitable location, and would he kindly put out placards, telling the people of the treaty rights and thus assist in making an exchange? He replied that he had no authority to assist the mission to secure other property, and Mr. Jeremiassen replied that he had no authority to take back the money till another place was secured. There the matter rests, with the property still in the possession of the mission, but unimproved.

During the year just closed the work has been much interrupted by an epidemic of cholera, which visited the Northern part of the island; though both in Nodoa and in Kiungchow good work was done in all departments.

During the year Mr. Jeremiassen and the writer made a journey across the island, following the telegraph line constructed by General Fang to the centre of the Loi country, and from there travelling on a road never before traversed by a white man, to Leng-sui on the Southern coast. They were everywhere hospitably received by the natives, who generally understand Hainanese, and who listened to their heaven-sent message with great interest.

Towards the close of the year a journey was made by Rev. W. J. White of Canton and the writer down the peninsula of Lui-chow, opposite Hainan, and they ascertained that this extensive region, where Protestant mission work has never been attempted, uses everywhere a variety of Hainanese, and can be best worked from Hainan.

In the incidents which have been related, it will be noticed that the business characteristics of the work have been made especially prominent; for, though the mission contains no lawyer, it has had to communicate with consuls and legations, and with mandarins, civil and military, in its efforts to secure land and permanently establish the work. It will also be noticed that the work described has been that of the American Presbyterian Mission. This is because no other Protestant mission has opened up regular work on the island, although the Church Mission had a dispensary in Hoihow for a time, and the British and Foreign and the American Bible Societies have had agents visit the island at different times.

III.—PRESENT CONDITION AND OUTLOOK.

Let us now briefly consider the present condition of the work and what remains to be done. The whole island has been explored and found to be open to the preaching of the truth. It is determined that Hainanese is the language of the island, being understood even by the Lois of the interior.

The Gospel has been preached for four years with success in Nodoa and Namfung by native Hakka preachers, and in Kiungchow a chapel has been more recently opened. Hospitals have been successfully worked at Kiungchow and at Nodoa. Land has been secured in these two places, and in Nodoa buildings have been erected, including a foreign house soon to be completed. At Nodoa a boarding school has been opened for two years. About twenty communicants are connected with the work in various places.

But what is this compared with what remains to be done? Of the thirteen districts of the island, only two have as yet had regular preaching. Of the hundreds of markets, in only two have chapels been opened. Of the thousands of villages, you can count on one hand all who have been brought under the influence of the truth. To complete the great work is the task to be performed, and with the various peoples of Hainan as firmly united in the bonds of a living faith, as they are now united by the strong arm of Chinese power, who can tell what God will not do for them, and what He will not enable them to do for others? And shall it not be accomplished? It is written: "The Lord will be terrible unto them, for he will famish all the gods of the earth, and men shall worship him; everyone from his place, even all the isles of the heathen."—Zeph. 2. 11.

In Memoriam : Jacob Mollmann.

BY J. W. W.

MISSIONARIES in China are frequently called upon to rejoice over the arrival of recruits from the home lands, and it is well that new workers come, for the senior laborers are being called away one by one to another sphere and a higher service. To-day we have with much regret to record the death of a missionary who, out of some 27 years spent in China, consecrated more than three-fourths of that time to God as a laborious and painstaking colporteur. Jacob Mollmann was born in Revel, Russia, in the year 1838. The son of a serf, he early became possessed of a strong desire for fuller liberty than his relatives enjoyed, and this desire resulted in his leaving his native country while still a mere boy. As a common seaman, Mr. Mollmann visited various countries, and it was in this capacity that he ultimately found his way to China. On arriving at Hongkong, about 27 years ago, he availed himself of an opportunity to leave his ship, and succeeded in finding employment on shore. With his life in the colony he seems to have been well enough satisfied, until in the good providence of God, he heard and received the Gospel message in such a way as to make him a new man. From that time he became anxious to engage in some form of mission work among the Chinese, and being brought under the notice of the late Mr. Alex. Wylie, that gentleman secured his services as a colporteur in connection with the British and Foreign Bible Society. It was then that Mr. Mollmann's career as a missionary commenced, and with the exception of one or two periods spent on furlough in England, he continued to the last to act as a travelling agent of the great English Society—an institution which has good reason to mourn the loss of a devoted and experienced servant! Of late it had become apparent to several of Mr. Mollmann's friends that the nature of his calling had made serious inroads upon his constitution, and the fears they entertained are now, unfortunately, proved to have been only too well founded. A very few weeks ago he left Chung-king with the intention of working in the North-east district of Szch'uen, and it was while making this journey that God met him and took him. Thus it may be said of him that he literally died in harness!

Mr. Mollmann knew West China very thoroughly, although he was almost equally well acquainted with the majority of the provinces. He had travelled extensively in sixteen out of the eighteen, and when we say "travelled" we mean that he visited all

these places, not with the significantly modern idea of "delivering a testimony" and hurrying on, but with the double object of scattering the Word of God among the people, and of enforcing the *truth* and *value* of the Book by earnest speech and example. His work necessarily involved long and wearisome journeys, but from these he never recoiled. Almost from the commencement of his career he possessed such a thorough mastery of Mandarin colloquial as made his work a pleasure to him, while it also gave him a decided advantage over most foreigners in dealing with large and promiscuous Chinese crowds. His undertakings were never performed in a perfunctory spirit, for it was his joy "to serve the Lord Christ." We know that many took objection to his methods, and others have complained of his personal idiosyncrasies (forgetting for the moment that Mr. Mollmann never claimed to be more than other men), but among those who knew him best none will ever challenge the loyalty and devotion and conspicuous sincerity of his efforts.

The first intimation of Mr. Mollmann's illness reached the brethren at Chung-king by telegraph, and merely announced his arrival at Wan Hien in a state of high fever. A further telegram, received on the following day, announced his death on the premises of the Inland Mission on the 30th March.

It is comforting to know that our brother succeeded in reaching Wan Hien. That city is the only place between Ichang and Chung-king, at which there is a Protestant mission station, and the pathos of the old man's lonely circumstances is at least brightened by the fact that in his last moments he was nursed and soothed by loving Christian hands.

Jacob Mollmann may not be known as "a distinguished missionary," but he was certainly a devoted and sagacious worker. His extensive travels had taught him to know and to appreciate the depth and urgency of China's need of the Gospel, and it may be truthfully said that he proved by a long and arduous service that *he* was willing to do what he could in order to meet it! "His works do follow him."

It may interest Mr. Mollmann's friends in other parts of China to know that at the usual English service, attended by the missionaries residing in Chung-king, the following resolution was unanimously adopted:—

"Whereas an all-wise Providence has seen fit to call from labor to reward our esteemed brother and fellow-worker, Jacob Mollmann, who for about a quarter of a century has been a most devoted and efficient laborer in the cause of Bible distribution in China, therefore, Resolved: That we, the missionary community of

Chung-king, do hereby desire to express our sense of loss and bereavement, and would prayerfully commend his orphan daughter to the tender mercies and abiding comfort of our loving Heavenly Father. May she abundantly realize in this time of great sorrow the consolation and peace which her father's God has promised to bestow upon all in her circumstances! It was while away on a customary journey that our deceased brother received the summons to the higher service above. Earth is poorer, but heaven is become richer. 'Let me die the death of the righteous, and let my last end be like His.' Also, Resolved: That a copy of this resolution be forwarded to Mr. S. Dyer, for transmission to Miss Mollmann in England.

Correspondence.

DEAR SIR: Can you or any of your readers inform me where, or from whom, and at what price can be purchased Bridgman's Translation of Premarie,—*Notitia Linguae Sinicae* (Malaccæ, Cura Collegii Anglo-Sinici, 1831)? If out of print, what part or parts did he translate?

Yours truly,

MOIR B. DUNCAN.

TAI YUAN FU, SHAN HSI.

DEAR SIR: Mr. Walker seems to be rather behind the times with regard to the work of Bible translation. I presume most of your readers are aware that the translational work now and for some time past has been based upon the reviser's

Greek Text and not the Authorized Version, either Greek or English. The most cursory examination of any of the later Versions, either in Wenli, Mandarin or Colloquial, will show this, and the two great Bible Societies of England and Scotland have given their sanction.

The above remarks apply to the Old and New Testaments alike, and it is to be hoped that no one engaged in Bible revision or translation will fail to avail themselves of the latest results of scholarship and learning with which the Revised Version supplies us, although it cannot be expected that we shall always endorse their views.

Yours truly,

LL. LLOYD.

FOOCHOW, 15th May, 1890.

Our Book Table.

WE have received two books—one "An Introduction to the Korean Spoken Language, by H. G. Underwood, A.M.;" the other, "A Concise Dictionary of the Korean Language, in two parts, Korean-English and English-Korean, by the same author, assisted by H. B. Hulburt, A.B., and J. S. Gale, A.B." Not

being adepts in the Korean language, we cannot express a critical judgment upon them. They are well printed, and should be a great help to those beginning the study of the language. The prices, as given in Chinese, is \$4.00 for the first vol., and \$5.00 for the second. For sale at Messrs. Kelly & Walsh.

AN ILLUSTRATED LIFE OF CHRIST, with no pictures of Our Lord (教主行述). By Rev. Hampden C. DuBose, author of the Dragon, Image and Demon (English) and The Street Chapel Pulpit (Chinese). Presbyterian Mission Press. Eight copies for \$1.

MR. DuBose appears again before the public, this time in cardinal. His book begins life with red on the covers only; we predict that its intrinsic worth will secure for it many years of usefulness, and that ere long it will be read through and through. The style is easy *Wen-li* (淺文), and the ordinary Chinese reader will readily apprehend the subject matter. The book is bound well, printed well; its appearance is very attractive, and the large type with the pictures, which are decidedly Oriental, will doubtless commend it to the Chinese taste. The book contains just 100 chapters, but most of them are very short and some are composed of sections of the Bible. In his Apology the author says: "I earnestly desire that men should search the Scriptures. To facilitate the study, I have prepared this book, which briefly sets forth the words, the acts and the perfect, eternal righteousness of our Saviour. I hope that it will prove a help to those who are just beginning a study of the Gospels." The author does not believe in pictures of our Lord, but quotes the words of the Prophet Isaiah (chap. 53) in reference to them, adding: "It is fortunate that

no likeness has been handed down to us as it might prove a temptation to idolatry." "The term 上主 for the Triune God is employed throughout the book, and we fail to see how the most conservative 神 ite or 上帝 ist can object to the appellation. A map of the Eastern Hemisphere is given, and the reader is told to examine it, and he will find that Judea is not far from China. Of course we who have the telegraph and railroad know what Mr. DuBose means here, but it is to be doubted whether a Chinese, even with his resources for adjusting contradictions, could reconcile the fact just stated with the one which follows "only 10,000 *li*"!

The work is not exhaustive, but it does not claim to be. Including the maps, there are about 60 cuts, most of which are very large and illustrate their subjects in a very apt and pleasing manner. Page 38 shows the comparative size of the planets with their distances from the sun; on its sides are the characters 造主天地. From this the Chinese will observe that the world is not so large after all.

To those who wish a compendium of the events in our Saviour's life, we heartily recommend this book.

S. I. W.

UNDER the title of "Preaching In Sinim" a series of papers on preaching to the heathen has been prepared by Rev. H. C. DuBose, and will appear at an early day.

Editorial Notes and Missionary News.

CANTON NOTES.

"THE Chinese Enumeration Bill," which has passed the United States House of Representatives, is more stringent than anything which has preceded it. It allows no China-

man to enter the country, except members of the legation. Should the government finally go as far as this, it might just as well exclude the legation also and stop intercourse altogether.

The mortal terror, which the peaceful and industrious Chinaman inspires in the politicians of a country which makes such large boasts of its wealth and power, has a very ludicrous side indeed, and might be dismissed with a smile, were it not for the outrageous violation of justice to which it leads.

It is a great pity that Christian nations cannot set heathen nations a better example than they do.

The Indian, the Chinaman and the African all have abundant reason to complain of the exceeding wickedness with which they have, in some respects, been treated by nations professing to be Christian.

Missionary operations are often badly handicapped by those from whom we have a right to expect better things.

We trust the unjust bill mentioned above will not gain the approval of the Senate and the President.

It is a hopeful sign that prominent religious organizations are earnest in their condemnation of it.

The *Chicago Advance* says:— "What is termed 'The Chinese Enumeration Bill' is not only a wanton violation of our treaties with China, but a flagrant insult to that nation. Representatives of the American Board of Foreign Missions, of the Presbyterian Board of Foreign Missions, the Episcopal Missionary Board, the American Baptist Missionary Union, the Evangelical Alliance and the Society of Friends met in New York one day last week, to consider the bearings of this bill on missionary work and property in China . . . In the New York Chamber of Commerce strong resolutions were also adopted, protesting against the dishonor of it."

The *New York Evangelist* states that at a meeting of the American Bible Society, "action was taken representing that any violation of treaty rights, or of proper international relations, would be a

calamity likely to prove disastrous to present efforts to communicate the knowledge of the Bible to the Chinese." Also that "the Newark Conference of the Methodist Episcopal Church adopted a memorial asking the U. S. Senate to reject the Chinese bill."

From the *New York Observer* we learn that at the meeting of the New York East Conference of the Methodist Episcopal Church, held at Brooklyn, "Rev. Dr. C. C. McCabe read a series of resolutions protesting against the bill now before the United States Senate for excluding the Chinese. This protest represented the views of about three hundred ministers and fifty thousand members. The resolutions were unanimously adopted, and the bishop was authorized to send them to Senator Evarts for presentation." And further, on the Saturday previous to April 10th, a "petition was presented to the Senate from the President of the Methodist Episcopal Church Mission, against the passage of the bill for deportation or imprisonment of Chinese found in this country without certificates."

If these Christian organizations and others will persist in this good work they will tone down the rabid politicians. We are glad to feel that among politicians there are honorable exceptions to those persecuting the Chinese. We only wish the number of these honorable statesmen was greater.

May, 1890.

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We have much pleasure in presenting our readers this month with the excellent portrait of Dr. Douglass, one of the Chairmen of the first Conference, for which we are much indebted to the kindly offices of Rev. William Campbell, of Taiwanfoo. It comes very opportunely just after the Conference which has recently closed, and many wi'

recall with pleasure his benignant look and dignified bearing.

THE General Conference has met and separated, and is now a matter of history.

The members enrolled were 442, and the different denominations were well represented. The two daily newspapers gave careful and excellent summaries of each day's proceedings, and deserved the best thanks of the Conference, which was duly awarded them at the close.

We have not space this month to review its proceedings fully, nor discuss the various resolutions arrived at. We can only say—and it seems to be the universal opinion—that the issue has been more satisfactory than the most sanguine dared to hope.

Three strong features appeared very prominent to all. The first was the wonderful harmony and marked courtesy which characterized all the debates; and this was the more striking, in view of the various nationalities and very many denominations to which the members belonged, showing not only a profound spirit of unity beneath all, but strong good sense to subordinate individual opinions to the common good. The second feature was the high value of the papers and the ability of the discussions thereon. Some were markedly able, and will remain as permanent sources of reference on the subject treated. The third point which forced itself on the grateful attention of every one, as the Conference went on, was the practical and most valuable ends achieved. We need only refer to the unanimity arrived at, after forty years division on the question of Union and Standard Versions of the Bible in

three different forms, *viz.*, the Classic, the Easy Wen-li and the Mandarin Colloquial; and the wise and efficient measures taken to prevent the splitting up of the Committees of translators and so to secure the completion of the three works.

This of itself crowned the Conference with glory, and vindicated its existence.

The usefulness of these measures was increased immeasurably by the succeeding resolutions to have an Annotated but portable Bible for general use, and the appointment of a Committee to carry it out. This will supply a want universally felt; and more and more felt as we gain access to the people; and enable us to circulate in China a Bible which will be self-interpreting to ordinary readers. But time would fail us even to note the many important points carried day by day—mostly unanimous—which speaks well for the future. We therefore must leave fuller consideration to some future time. One thing we must record, and that is the many promising young men who signalized themselves in the discussions, proving that if God spare them there are among us those well able to take up and bear the standard of the cross, when it has fallen from the hands of the veterans who now so worthily lead the van.

This was another benefit of the Conference; and it was particularly gratifying to the seniors to see so many with auburn locks and raven hair and vigorous frames stepping forth in the beauty of early manhood and in lucid speech and with warm hearts evin-

cing the whole souled interest in the great questions before them.

May God multiply such and bless the fervent official appeals which have gone forth from this Conference for more laborers.

THE following letter, having been read before the General Missionary Conference on Monday, May 19th, 1890, was adopted by unanimous vote and ordered to be sent to the *Recorder* for publication:—

TO ALL OUR FELLOW-MISSIONARIES IN
CHINA WHO HAVE BEEN DETAINED
AT HOME.

*Dear Brethren and Sisters in Christ
Jesus.*

On behalf of the General Missionary Conference of eighteen hundred and ninety, I have the honor to tender you affectionate greetings.

In the midst of all our deliberations, social enjoyments and devotional services, you have been held in constant remembrance. Many heartfelt wishes for your presence have been expressed; many inquiries have been made and hopes entertained for your personal welfare and safety; many fervent prayers for your spiritual prosperity, as well as for your abundant success in the work, have gone up to the throne of heavenly grace.

You will be gratified, I am sure, to know that your prayers and ours have been answered; that the Lord has been with us, preserving, sustaining, leading and blessing His children through all the days of their journeying and sojourning here, and both you and we may assuredly congratulate each other upon the signal manifestations given during the sessions of the

Conference of the Holy Spirit's presence in our midst. May we not join again in the advent song of the angels—

"Glory to God in the highest!
Peace on earth!
Goodwill to men!"

For what has been accomplished by us and through us on this occasion, for the love and harmony that have prevailed amongst us, for the successful issue of so many of the important measures which have been before us for consideration, we ask you to join with us in ascribing all the praise to God, our common Father; to Jesus, our gracious Redeemer; and to the ever-blessed Spirit, our Sanctifier and Comforter.

Praying that the work of our hands, as a Conference, may be established upon us, and that it may prove a means of fresh inspiration to every worker for Christ in China.

I am,

Yours sincerely and fraternally,
W. B. BONNELL,

Cor. Secy.

SHANGHAI, May 19, 1890.

CHEHKIANG BAPTIST ASSOCIATION.

THE annual meeting of the Chehkiang Baptist Association was held with the Church in Zaoshing April 21st, 22nd and 23rd. Letters were read from eighteen Churches, including three beyond the province—in Shanghai, Soochow and Kweng Saen. Two newly formed Churches were admitted into the Association. Fifty-eight baptisms were reported during the year, and a total membership of 503, an aggregate in each case greater than in any previous year. Over \$450.00 were raised by the native

Churches in support of the work. The question of the adaptation of sacred music to Chinese instruments and tunes was referred to a committee to report at the next session. It was recommended that during the coming year each native preacher attempt to conduct a Sunday school each Sunday, or a short service for the instruction of the young.

MISSIONARY FIRE INSURANCE SOCIETY.

MISSIONARIES' houses are not less subject to fire than are the dwellings of other people, and cases have been known where such has been too painfully experienced. Doubtless others have feared such a catastrophe, surrounded as our inland houses often are by other Chinese houses of inflammable material.

The premises belonging to one mission station have been in great danger of ruin through fire twice within the last few months, but the good hand of God prevented such a calamity. Otherwise much loss of goods, waste of time and hindrance to missionary work would have resulted.

In view of the danger and loss that we are all exposed to, wherever our mission premises are situated, it has been proposed that a Missionary Fire Insurance Fund be established, and several important reasons are here given for such an action.

1. Missionaries residing at open ports do, it is believed, insure their private property and mission premises against fire; and inland missionaries cannot be free from

blame if they consider they are specially protected by Providence, if at the same time they neglect common-sense means to prevent delay to the work they have come to do. Thus this scheme while bearing on its surface the appearance of a secular undertaking, would, we feel sure, prove to be one of the many auxiliary helps to our work, and thus promote the glory of God.

2. It is improbable that any public Fire Insurance Society would be willing to take such a risk,—thatched houses surrounded by other buildings of a like description; and, even supposing they would, we live in such out of the way places, making it, if not impracticable, at least not worth their considering the matter.

3. We ought to provide against hindrance to our work if possible, as stewards to the Boards we represent, in charge of houses they build, or with whose money we rent premises for missionary purposes.

4. Supposing the house belonged to the Society, and was destroyed by fire in part or in whole, the money for rebuilding the same might not at once be forthcoming—being an unforeseen call upon its funds—and while trusting God to supply the same, we should not fail to use the means. If the house was rented, and destroyed by fire through neglect of ourselves or servants, we should be expected to make it good, or lose much influence with the people. And we all have books, which we prize very much, and yet would not feel justified in replacing immediately if the money was borrowed.

Therefore in view of these reasons, would not a Missionary Fire Insurance Fund be advisable, which, in case our fears were realized, would help us in an expeditious manner to get straight again by having on hand in the proposed Society the necessary funds to meet the case?

That this scheme may not appear infeasible by those who know the amount of work and number of officers necessary to an ordinary Fire Insurance Society, the following suggestions are presented:—

1. That the missionary make his own estimate of the value of house and goods, and pay the premium for a policy at a rate to be decided by the Society, thus making it unnecessary for the premises to be surveyed, and thereby saving a lot of expense in travelling.

2. In case of only partial damage by fire the missionary to make an equitable estimate of the proportionate loss, compared with the policy of insurance taken out by him.

3. That all the premiums fall due at the same time, thus minimizing the work in receiving them; missionaries entering the Society before the expiration of first year's policy, either to pay the premium for the whole year, or wait till the premiums for the second year fall due, thus avoiding the secretarial work being distributed through the whole year.

There are doubtless other things that the reader will think ought to appear in an article on the subject, but since the object is only to introduce the same and suggest its feasibility, we wait for the opinions of others, which are earnestly solicited. Some are already in favor of this scheme, and it is believed others will favor it also when brought under their notice. In order to accelerate any movement in the matter will those who are desirous of such a Society kindly send in their names at once to A.

F. H. Saw, Nankin, care of the Shanghai Local Post Office, and if the number is sufficient to justify the inauguration of a Missionary Fire Insurance Fund, further steps will be taken in the matter.

MARCH 20th.—Rev. T. G. Vanstone, of Fuh Yin T'ang, writes most hopefully of his work there. He says:—One afternoon a boy came into our preaching hall and said, "We have one of your books at home, and evenings father reads it and explains the doctrine to our neighbors who gather around." Thus the truth of God is spreading in ways we know not of. I have great faith in the circulation of the Holy Scriptures.

A FRIEND informs us that Rev. G. W. Painter, nominally of Hangchow, has, with the exception of a few days at his station, been constantly itinerating in the silk district since last October.

THE Southern Presbyterian Mission has 29 missionaries at the four cities of Hangchow, Soochow, Chinkiang and Tsing-kiang-pu, each 120 miles apart on the Grand Canal, and its current expenses, including the several departments of mission work, are \$18,000 gold per annum.

VARIOUS articles, such as umbrellas, handkerchiefs, gloves, tortoise-shell hair combs and pins, an ivory memo-tablet, note book, &c., which were lost by members of Conference during the accident on the day the photograph was to have been taken, or left in the Church, have been left at the Presbyterian Mission Press. Persons having lost articles will please write to the Superintendent, describing the same, when, if they can be verified, they will be sent.